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The Christian Socialist

VOL. II. No. 4. DANVILLE, ILLINOIS, FEBRUARY 15, 1905. Whole No. 20.

AN ASCENDING SCALE OF ECONOMIC ATTITUDES

Six Positions on Rising Ethical Planes which Different Classes take as they Face the Problem of Getting a Living. Marked from Lowest to Highest by the Adjectives: Worst, Worse, Bad, Good, Better, Best

BY GEORGE E. LITTLEFIELD, WESTWOOD, MASS.

WORST—ROBBERY. This lowest attitude exploits the victim for ill-gotten gain with no equivalent in return. Brutal violence and murder are used if necessary. This is the primitive attitude of savagery. Graft, thuggery, and the Transvaal and Philippine conquests are modern examples. THE MOTTO OF ROBBERY IS, "ALL FOR ME."

WORSE—SWINDLING. Not so brutal as robbery—swindlers use lies instead of clubs to make their victims unconscious. They belong to the fox and the wolf family. Bunco-steering, horse-trading, quack-doctoring, platitude-preaching, and Republican-Democrat promises are some of its usual forms. MOTTO: "WILL YOU WALK INTO MY PARLOR, SAID THE SPIDER TO THE FLY."

BAD—GAMBLING. Not so nefarious as swindling because all parties are conscious of selfishly trying to gain from each other by ruining each other. Much lying and some swindling, but more bluff enters into the game. Besides the card table and the roulette wheel, the bucket-shop and the stock exchange are its chief forms. MOTTO: "YOU'RE BROKE; I TAKE THE JACK-POT."

(Here occurs a neutral place between Bad and Good, occupied by church fairs and charity fakes, that use gambling methods, like guessing and voting contests, for some worthy [?] object.)

GOOD—BUSINESS. Hard to define—so mixed with gambling, swindling and robbery; it but attempts to render some sort of return for its profits, rent and interest. In seeking the main chance, business must to some extent be a game of live and let live, though in relation to labor, it uses profits, rent and interest as weapons to compel the workers to live in wage-slavery. THE MOTTO OF BUSINESS IS, "EVERY MAN FOR HIMSELF AND THE DEVIL TAKE THE HINDMOST."

BETTER—CO-OPERATION. This is foreshadowed in business by mutual assurance, store-keeping, profit-sharing, municipal work, etc. In true co-operation the altruistic spirit dominates sefishness. The practice and art of the robber and swindler are wholly eliminated; only the best features of business are retained. It is based on equitable exchange and abhors privilege, graft, war, and adopts as its MOTTO: "HELP ONE ANOTHER."

BEST—SOCIALISM. Full-orbed and perfected co-operation. The Co-operative Commonwealth means complete democracy—the altruistic systemization and scientific organization of life on the basis of justice, so that the highest and best in man has opportunity for exercise and development. THE SOCIALIST'S MOTTO IS, "BROTHERHOOD—ALL FOR EACH AND EACH FOR ALL." Its noblest aspect is

FREE SOCIAL SERVICE. This is the pure altruism or highest self-interest which Socialism makes universally possible. Like the Christmas spirit, it is giving without expectation of reward. It means joyful work for soul-expression and labor for the sake of humanity—even readiness to offer life itself, if necessary, at the call of sacred duty. This is the God-like attitude. It is the life more abundant, immortal and glorious. Truth is its one priceless asset and love its coin of exchange. ITS MOTTO IS, "DO AS YOU WOULD BE DONE BY."

The above is one side of a beautifully printed Socialist "Flashlight," such as Mr. Littlefield sends out monthly. The other side contains an up-to-date version of the striking story of "How Light Dawned on Happy Island." These flashlights may be obtained of the author (above address) at 10c for two months, 25c for 6 months, or 50c for 12 months. These prices are for six copies per month. Twelve copies per month double price.

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THE RUSSIAN PROLETAIRE

ST. PETERSBURG, JANUARY 22, 1905.

The pent-up suffering of a thousand years
Of bondage utters now its cry;
It wells from out the sooty breasts of hosts
And shapes the motto: "Do or die;"
In desperation moves the hearts of slaves
Their iron masters to defy

For ages underneath the smokeless sky
With calloused hands he digged the ground;
The lordly sun wheeled o'er him and each day
The self-same low-browed churl he found;
A serf—unthinking creature of the mud—
In bonds of ignorance was bound.

The ages that had molded rude his brow
The forge and hammer molded, too;
And long low buildings with their hearts on fire—
The somber, smoking cities grew—
And from his ancient scenes of drudgery
The serf, strong armed and clumsy, drew.

The back that had been harnessed to the plough
Now strained beneath an iron load;
Instead of knotted lash of lordling's whip
He moved at hunger's angry goad;
And for the peasant's grass-thatched cottage he
Took up a squalid, black abode.

The click that rattled from each cog and wheel
Awoke his heavy brain from sleep:
The lurid spark that flew from dynamos
His breast, all quivering, entered deep,
And tongues of flame that burst from furnaces
Inside his eyes were seen to creep.

He lifted up his grimy, sodden head
And looked about him at the world,
Nor let his gaze long linger on the scene
Where spires of inky smoke up-curled;
He caught within the vista golden domes,
Gay colors to the breeze unfurled.

He saw a world of glitter, joy and mirth,
Dressed up in trappings gay and bright,
Of straight, full-chested, high-browed men of state
And eyes of women filled with light;
And then he turned to where his comrades were
And looked and saw privation's blight.

He passed the threshold of the darkened hut
He termed his home, and called aloud;
With ugly scowl a woman came to him,
Her form with toil and travail bowed;
His numerous brood, all silent, gathered 'round,
Coarse featured, stunted and low browed.

He saw the belching factory where he wrought
All day rich treasures of the mart;
He saw his sweat and blood coined into gold
To please his master's heart;
And then he looked upon himself, a thing
From all this wealth apart.

And seeing this, a new-born force welled up
Within his aching, surging breast,
And new, audacious, bitter thoughts swept in,
And hopes his masters never guessed
Could fill a creature whom they deemed unfit
To move except at their behest.

No longer meek, he lifted up his voice:
"O, lords of earth, I bid you pause!
As man to man, thus standing face to face,
I bid you render me the cause
Why I and mine in poverty exist
While you abide in silks and gauze.

"My life, my very soul is yours, but shall
Be yours no longer, if I die.
To live is but to live in torture and
In iron bondage; What care I?
Turn loose your packs of slaughter when you will!
Your wrath, O masters, I defy!"

The tyrant's bloody heel may crush him down,
He'll raise again his locks of gore;
He may be driven to his wracks of toil,
His brain will there absorb new lore;
The spirit that is born in him will fight
Till wrong on earth shall reign no more.

—Peyton Boswell in Chicago Socialist

THE SUN AND THE SUNFLOWERS

A FABLE BY RALPH KORNGOLD

There was once a meadow which shone golden with thousands of sunflowers. There were so many! so many!—more than there are stars upon the dim-blue field of heaven. The flowers bore a great resemblance to the sun, and no wonder, for they were the sun's favorite children. All day the flowers held their faces turned towards their great father, for his gaze was life to them.

There was one flower in the field whose crown of petals was larger, more regular in form, and of a much brighter gold than the crown of any of the other flowers. Indeed, it was as bright and shining as if it had been cut out of the golden surface of the sun himself. The sun was proud of this beautiful child and loved it more than any of the other flowers. Every morning, when the sun arose, he gave his first smile to his favorite child; during the day he sent out his most shining beams to polish and gild up the flower's golden petals.

The flower grew and grew; every day his crown spread broader, while his stem became higher and more stately, until his head was raised high above the heads of all his brethren.

One day, looking around, the flower disdainfully said:

"These are not my brethren. Look how homely and pale their petals are, how weak and low their stems! I am in this field what the sun is in the field of heaven. Dim and insignificant is the color of these flowers when compared with my bright and shining crown."

So when any of its brethren spoke to him the proud sunflower gave haughty and disdainful answers, and never accosted them but in a commanding tone.

This hurt the honest flowers and they complained to the sun:

"Father," they said, "why is it that our brother is so proud and regards us with disdain? Thou givest us life and light and happiness and thou dest not scorn us; what right then has he to his haughty airs who gives naught, but in common with us receives thy goodness?"

But the sun silenced the flowers and told them to forbear.

Again the proud sunflower looked around and said:

"Nature herself has destined me to be king; but," he added, "why should I bring homage to the sun and turn my head wherever the sun goeth? If the sun is king of the fields of heaven, I am king of the fields below."

Saying this the flower turned his face away from the sun.

When the sun saw this a pale tremor passed over his golden face, for he knew that his child would die if it turned away from the life-giving light.

"My child," said the sun, "great is the sorrow I feel seeing that thou lovest me not: but it is not for me I plead. Have pity on thyself. Do not turn thy face away, for my light is life to thee."

But the flower heeded not the sun.

Again the sun pleaded, but the flower listened not.

Then, after a few days, the flower's stem began to wither and his head began to droop very slowly.

One morning when the sun arose and looked over the earth, he saw that his child was dead. For a moment the sun gazed silently upon the dead flower, then he hid his face behind a dark cloud and was not seen for many a day.

Danville, Illinois.

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BY JOSEPH F. FLINT

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Because the past walks in the present. For two thousand years the great progressive social movements of the world have been inextricably interwoven with Christian principles, so that the progress and probity of character are synonymus. Whatever of good there is in our social institutions first found expression in some good heart, and on the other hand, as long as there exists the virus of sin and selfishness in the individual, whether laborer or capitalist, all the theorizing in the world will not bring about the economic millenium. The present searching, almost fierce arraignment of the capitalist is at bottom an indictment of fallen human nature, and the harder the plutocrat is hit the louder is the call to the reformer, "Mend thy ways!"

Because any so radical movement as Socialism can never hope to win the day in this country without enlisting the active sympathy and co-operation of the millions of church members. The most active and self-denying members today of the body politic are true Christians. It is all bosh and nonsense to claim that the ministers of the Gospel as a class have turned their back upon the poor laboring man. Where there is one millionaire who gives large sums to a university, there are tens of thousands of warm-hearted Christian people who lend a helping hand to others in need. Socialism, to be worthy of the name, must enlist this vast army of good people and that in the name of a common faith in God the Father. It is one thing to gain votes, it is another and grander thing to unite men as brothers on the basis of the Golden Rule. The longest way round is the shortest way there.

Harvey, Illinois.

* * *

"Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which, with all his cunning, he cannot quite bury under the finite."—Carlyle. And he must have time and opportunity to cultivate it.

* * *

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* * *

"The Bible and Socialism," by Rev. George W. Woodbey, is a carefully made booklet which will be helpful to any student of historical economics, especially to one who believes the Bible. It may be obtained at this office for 20 cents, postage prepaid.

* * *

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One of the ablest and most interesting books on Christian Socialism yet published is that of Richard Heath with the above title. It is a London print, but we have made arrangements to handle it at this office. Every student of economics, particularly every Christian student, should possess one of these volumes. Fuller announcements and a review will appear in this paper soon. The price is $1.00, postage paid.

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THE EVOLUTION OF PROPERTY *

BY PAUL LAFARGE

(Extracts from Chapter I.)

FORMS OF CONTEMPORANEOUS PROPERTY

Political economists have laid it down as an axiom that Capital, the form of property at present predominant, is eternal; they have tasked their brains to show that capital is coeval with the world, and that as it had no beginning, so it can have no end.

By Capital is meant anything which produces interest: a sum of money lent, which at the end of months, or years, yields a profit; land that is cultivated, or any instrument of labor that is set in action not by its proprietor, but by salaried workmen; but the land which is cultivated by the peasant and his family, the gun of the poacher, the plane or hammer of the carpenter, albeit, is not capitalistic property, because the owner utilizes it himself instead of using it to extract surplus value from others. The notion of profit without labor sticks like a Nessus-shirt to the term capital.

So great were the zeal and ardour which economists brought to bear on their search for capitalistic property in prehistoric times, that they succeeded, in the course of their investigations, in discovering the existing of property outside the human species, towit, among the invertebrates; for the ant, in her foresight, is a hoarder of provisions. It is a pity that they should not have gone a step farther, and affirmed that, if the ant lays up stores, she does so with a view to sell the same and realize a profit by the circulation of her capital.

It was in the 18th century that capitalist property began to assert itself, and to acquire a preponderating influence in society.

The comparatively recent appearance of capital is the best proof adducible that property is not immutable and always the same, but that, on the contrary, it, like all material and intellectual phenomena, incessantly evolves and passes through a series of forms which differ, but are derived, from one another.

So far indeed is property from being always identical that in our own society it affects divers forms, capable of being reduced to two principal ones.

I. FORMS OF COMMON PROPERTY

A. Common property of ancient origin, the type of which are the communal lands, exposed for centuries past to the encroachments of the nobility and bourgeoisie.

B. Common property of modern origin, administered by the State, comprised under the term Public Services, (the Mint, Post Office, Public Roads, National Libraries, Museums, etc.)

II. FORMS OF PRIVATE PROPERTY

A. Property of personal appropriation.
B. Property.—Instruments of labor.
C. Property.—Capital.

(A). Property of personal appropriation begins with the food one eats, and extends to the articles of clothing and objects of luxury (rings, jewels, etc,), with which one covers and decks oneself. Time was when the house, too, was included in this branch of personal property; a man possessed his dwelling, a marble palace or hut of straw, like the tortoise his shell. If by application of machinery to industry, civilization has placed numberless objects of luxury within the reach of the poor which hitherto have been purchasable by the rich alone, it has on the other hand deprived the bulk of the nation of their dwelling-house. It constrains them to live in hired apartments and furnished lodgings; and in the midst of unprecedented wealth it has reduced the producer to a strict minimum of property of personal appropriation.

Capitalist civilization condemns the proletarian to vegetate in conditions of existence inferior to those of the savage.

The condition of the proletarian is the harder in that his constitution is less robust and less inured to the rigor of the climate than was the body of the savage.

It will require an education beginning at the cradle and prolonged throughout life and continued for several generations to restore to the human being of future society the vigor and perfection of the senses which characterize the savage and the barbarian.

The civilized producer is reduced to the minimum of personal property necessary for the satisfaction of his most urgent wants merely because the capitalist possesses means and to spare for the indulgence of his most extravagant fancies. The capitalist should have a hundred heads and a hundred feet, like the Hecatonchiri of Greek mythology, if he would utilize the hats and boots that encumber his wardrobe. If the proletarians suffer from the want of personal property, the capitalists end by becoming the martyrs of a superfluity thereof. The ennui which oppresses them, and the maladies which prey on them, deteriorating and undermining the race, are the consequences of an excess of the means of enjoyment.

(B.) PRIVATE PROPERTY IN THE INSTRUMENTS OF LABOR

Man, according to Franklin's definition, is a TOOL-MAKING ANIMAL. It is the manufacture of tools which distin[illegible] man from the brutes, his ancestors.

So long as petty manual industry prevails, the free p[illegible]cer is the proprietor of his instruments of labor. In the middle ages the journeyman travelled with his bag of tools, which never left him; the yeoman, even before the constitution of private property, temporarily possessed the patch of land which was alloted to him in the territorial partition; the mediæval serf was so closely connected with the soil he cultivated as to be inseparable therefrom.

There remains many vestiges of this private property in the instruments of labor, but they are fast disappearing. In all the industries which have been seized on by machinery, the individual implement has been torn out of the worker's hand and replaced by the machine tool—a COLLECTIVE instrument of labor which can no longer be the property of the producer. Capitalism divests man of his personal property, the tool; and the first perfect instruments he had manufactured for himself, his weapons of defence, were the first to be wrested from him.

Capitalistic society has reduced to a minimum the personal property of the proletarian. It was impossible to go further without causing the death of the producer—the capitalist' goose that lays the golden egg.

(C) PROPERTY CAPITAL

The capital form of property is the truly typical form of property of the free producer, who is robbed hourly of a fraction of the value he creates; a fact which Marx has demonstrated beyond refutation. Capital is based on the production of commodities, on a form of production, that is, in which a man produces in view, not of the consumption of the laborer, or of that of his feudal lord or slave-owning master, but in view of THE MARKET. In other societies, also, men bought and sold, but it was the SURPLUS articles alone that were exchanged. In these societies the laborer, slave, or serf, was exploited, it is true, but the proprietor had at least certain obligations toward him; *e. g.*, the slaveholder was bound to feed his human beast of burden whether he worked or not. The capitalist has been released from all charges, which now rests upon the free laborer.

In emancipating the slave and bondman, it was not the liberty of the producer that the capitalist sought to compass, but the liberty of capital, which had to be discharged of all obligations towards the workmen. It is only when the capital form of property is in force that the proprietor can exercise in all its stringency the right to use and abuse.

These are the extant forms of property in modern society. Even a superficial view thereof will convince us that these forms are themselves undergoing change; *e. g.*, while communal property of ancient origin is being converted into private property, private capitalistic property is being turned into common property administered by the State; but before attaining this ultimate form, capital dispossesses the producer of his individual tool and creates the collective instrument of labor.

* * * * * * * *

All men, without distinction of race or color, from the cradle to the grave, pass through the same phases of development. In like manner human societies traverse analogous social, religious, and political forms, with the ideas which correspond thereto.

If we could ascertain the history of a people from the state of savagery to that of civilization, we should have the typical history of each of the peoples that have inhabited the globe. But if we cannot cut out this history, all of a piece, of the life of a nation or a race, we can, at any rate, reconstruct it by piecing together the scattered data which we possess respecting the different peoples of the globe. Among savage peoples we can detect the beginnings of property: by gleaning facts in all parts of the globe, and by co-ordinating them into a logical series, we may succeed in following the different phases of the evolution of property.

THE TRUSTS ARE ALL RIGHT

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One day, looking around, the flower disdainfully said:

"These are not my brethren. Look how homely and pale their petals are, how weak and low their stems! I am in this field what the sun is in the field of heaven. Dim and insignificant is the color of these flowers when compared with my bright and shining crown."

So when any of its brethren spoke to him the proud sunflower gave haughty and disdainful answers, and never accosted them but in a commanding tone.

This hurt the honest flowers and they complained to the sun:

"Father," they said, "why is it that our brother is so proud and regards us with disdain? Thou givest us life and light and happiness and thou dest not scorn us; what right then has he to his haughty airs who gives naught, but in common with us receives thy goodness ?"

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Danville, Illinois.

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Milwaukee Social-Democrats had the record crowd at their carnival in the big Exposition building—over 12,000 people by actual count of the tickets taken in at the door—and the politicians jaws are agape with dismay. They are beginning to "see their finish," all right!—Social Dem. Herald.

"The Bible and Socialism," by Rev. George W. Woodbey, is a carefully made booklet which will be helpful to any student of historical economics, especially to one who believes the Bible. It may be obtained at this office for 20 cents, postage prepaid.

The Captive City of God

One of the ablest and most interesting books on Christian Socialism yet published is that of Richard Heath with the above title. It is a London print, but we have made arrangements to handle it at this office. Every student of economics, particularly every Christian student, should possess one of these volumes. Fuller announcements and a review will appear in this paper soon. The price is $1.00, postage paid.

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THE EVOLUTION OF PROPERTY*

BY PAUL LAFARGE

(Extracts from Chapter I.)

FORMS OF CONTEMPORANEOUS PROPERTY

Political economists have laid it down as an axiom that Capital, the form of property at present predominant, is eternal; they have tasked their brains to show that capital is coeval with the world, and that as it had no beginning, so it can have no end.

By Capital is meant anything which produces interest: a sum of money lent, which at the end of months, or years, yields a profit; land that is cultivated, or any instrument of labor that is set in action not by its proprietor, but by salaried workmen; but the land which is cultivated by the peasant and his family, the gun of the poacher, the plane or hammer of the carpenter, albeit, is not capitalistic property, because the owner utilizes it himself instead of using it to extract surplus value from others. The notion of profit without labor sticks like a Nessus-shirt to the term capital.

So great were the zeal and ardour which economists brought to bear [illegible] their search for capitalistic property in prehistoric times, that they succeeded, in the course of their investigations, in discovering the existing of property outside the human species, towit, among the invertebrates; for the ant, in her foresight, is a hoarder of provisions. It is a pity that they should not have gone a step farther, and affirmed that, if the ant lays up stores, she does so with a view to sell the same and realize a profit by the circulation of her capital.

It was in the 18th century that capitalist property began to assert itself, and to acquire a preponderating influence in society.

The comparatively recent appearance of capital is the best proof adducible that property is not immutable and always the same, but that, on the contrary, it, like all material and intellectual phenomena, incessantly evolves and passes through a series of forms which differ, but are derived, from one another.

So far indeed is property from being always identical that in our own society it affects divers forms, capable of being reduced to two principal ones.

I. FORMS OF COMMON PROPERTY

A. Common property of ancient origin, the type of which are the communal lands, exposed for centuries past to the encroachments of the nobility and bourgeoisie.

B. Common property of modern origin, administered by the State, comprised under the term Public Services, (the Mint, Post Office, Public Roads, National Libraries, Museums, etc.)

II. FORMS OF PRIVATE PROPERTY

A. Property of personal appropriation.
B. Property.—Instruments of labor.
C. Property.—Capital.

(A). Property of personal appropriation begins with the food one eats, and extends to the articles of clothing and objects of luxury (rings, jewels, etc,), with which one covers and decks oneself. Time was when the house, too, was included in this branch of personal property; a man possessed his dwelling, a marble palace or hut of straw, like the tortoise his shell. If by application of machinery to industry, civilization has placed numberless objects of luxury within the reach of the poor which hitherto have been purchasable by the rich alone, it has on the other hand deprived the bulk of the nation of their dwelling-house. It constrains them to live in hired apartments and furnished lodgings; and in the midst of unprecedented wealth it has reduced the producer to a strict minimum of property of personal appropriation.

Capitalist civilization condemns the proletarian to vegetate in conditions of existence inferior to those of the savage.

The condition of the proletarian is the harder in that his constitution is less robust and less inured to the rigor of the climate than was the body of the savage.

It will require an education beginning at the cradle and prolonged throughout life and continued for several generations to restore to the human being of future society the vigor and perfection of the senses which characterize the savage and the barbarian.

The civilized producer is reduced to the minimum of personal property necessary for the satisfaction of his most urgent wants merely because the capitalist possesses means and to spare for the indulgence of his most extravagant fancies. The capitalist should have a hundred heads and a hundred feet, like the Hecatonchiri of Greek mythology, if he would utilize the hats and boots that encumber his wardrobe. If the proletarians suffer from the want of personal property, the capitalists end by becoming the martyrs of a superfluity thereof. The ennui which oppresses them, and the maladies which prey on them, deteriorating and undermining the race, are the consequences of an excess of the means of enjoyment.

(B.) PRIVATE PROPERTY IN THE INSTRUMENTS OF LABOR

Man, according to Franklin's definition, is a TOOL-MAKING ANIMAL. It is the manufacture of tools which distinguishes man from the brutes, his ancestors.

So long as petty manual industry prevails, the free producer is the proprietor of his instruments of labor. In the middle ages the journeyman travelled with his bag of tools, which never left him; the yeoman, even before the constitution of private property, temporarily possessed the patch of land which was alloted to him in the territorial partition; the mediæval serf was so closely connected with the soil he cultivated as to be inseparable therefrom.

There remains many vestiges of this private property in the instruments of labor, but they are fast disappearing. In all the industries which have been seized on by machinery, the individual implement has been torn out of the worker's hand and replaced by the machine tool—a COLLECTIVE instrument of labor which can no longer be the property of the producer. Capitalism divests man of his personal property, the tool; and the first perfect instruments he had manufactured for himself, his weapons of defence, were the first to be wrested from him.

Capitalistic society has reduced to a minimum the personal property of the proletarian. It was impossible to go further without causing the death of the producer—the capitalist' goose that lays the golden egg.

(C) PROPERTY CAPITAL

The capital form of property is the truly typical form of property of the free producer, who is robbed hourly of a fraction of the value he creates; a fact which Marx has demonstrated beyond refutation. Capital is based on the production of commodities, on a form of production, that is, in which a man produces in view, not of the consumption of the laborer, or of that of his feudal lord or slave-owning master, but in view of THE MARKET. In other societies, also, men bought and sold, but it was the SURPLUS articles alone that were exchanged. In these societies the laborer, slave, or serf, was exploited, it is true, but the proprietor had at least certain obligations toward him; *e. g.*, the slaveholder was bound to feed his human beast of burden whether he worked or not. The capitalist has been released from all charges, which now rests upon the free laborer.

In emancipating the slave and bondman, it was not the liberty of the producer that the capitalist sought to compass, but the liberty of capital, which had to be discharged of all obligations towards the workmen. It is only when the capital form of property is in force that the proprietor can exercise in all its stringency the right to use and abuse.

These are the extant forms of property in modern society. Even a superficial view thereof will convince us that these forms are themselves undergoing change; *e. g.*, while communal property of ancient origin is being converted into private property, private capitalistic property is being turned into common property administered by the State; but before attaining this ultimate form, capital dispossesses the producer of his individual tool and creates the collective instrument of labor.

* * * * * * * *

All men, without distinction of race or color, from the cradle to the grave, pass through the same phases of development. In like manner human societies traverse analogous social, religious, and political forms, with the ideas which correspond thereto.

If we could ascertain the history of a people from the state of savagery to that of civilization, we should have the typical history of each of the peoples that have inhabited the globe. But if we cannot cut out this history, all of a piece, of the life of a nation or a race, we can, at any rate, reconstruct it by piecing together the scattered data which we possess respecting the different peoples of the globe. Among savage peoples we can detect the beginnings of property: by gleaning facts in all parts of the globe, and by co-ordinating them into a logical series, we may succeed in following the different phases of the evolution of property.

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YE EDITOR CRITICISED

Letters like the following are very welcome at this office. I hope our readers will all feel free to ask questions, or criticise in a kindly way. Thus we may all reach a larger comprehension of the truth:

Roanoke, Illinois, January 17, 1905.

To the Editor:—Dear Sir: In your issue of January 15th I find the following: "No one will be 'too tired.' A half-holiday every work day, with frequent full holidays for secular use," etc. I consider the above too rich in promise. While I believe three-fourths of the people are overworked and badly housed, to be lying down the half of your time would be worse than madness. What we want is more room, better houses and better sanitary conditions. Instead of having a house on every fifty-foot front, we want fifty feet of space between every house.

Ingersoll said he did not want to be put off with "skim milk here with the promise of cream hereafter." In every age and every clime there have been thousands who did not get even skim milk. Fresh air comes next to diet, and there are tens of thousands of poor people in our large cities who do not get even fresh air. Coming nearer home, there are thousands of our coal miners who do not get the fresh air they should get and could get. No use talking about lying down when there is so much work to be done.

Another point I differ with you Socialists is you are always advocating cutting down the production of wealth, but not one word in favor of cutting down the consumption of wealth. Now I believe the production must be kept up with the consumption, or someone will go hungry or want.

Herbert Spencer said co-operation called for "saving qualities and mutual trust." That implies honesty and a great many are lacking in these qualities. I consider the working men and their leaders are keeping 3,000 able-bodied convicts in this state in idleness and thousands of dollars worth of labor-saving machinery idle. I am one man that does not hold these men in high esteem who voted for that bill. I would rather dig coal for my living than be a "TAX EATER" and vote to keep convicts in idleness. I see other leaks, but I expect I have said enough.

I remain yours very sincerely,

JOHN PETTIGREW.

Brother P. is more nearly a Socialist than he thinks. With his manifest working-class feeling of poverty and injustice which the toilers suffer, a fuller understanding of the science of Socialism will complete his conversion. But the objections stated clearly demonstrate his present need of further study upon the subject.

Unless our statisticians are much at fault, every day will bring a half-holiday when the Socialist regime is fully established, and it will be the longest half too. When every able-bodied man does his full share of work, when the labor-energy at present mis-applied in competition and non-productive toil is saved, when the gigantic industrial combinations of the Co-operative Commonwealth are established and the unrestricted use of labor-saving machinery is permitted, according to the most careful calculations we shall need to labor only a few hours a day to provide abundance—even luxury for all.

Even under this wasteful capitalist system—with the middle and upper classes all upon his back—the producer is not allowed to work all of the time on account of "overproduction." In this Sub-district for the last several years (according to the report of the County Mine Inspector) and for the last year throughout the entire Central competitive field (according to President Mitchell's report) the miners have been allowed to work only half time. Half of an eight-hour day is a four-hour day. The miners have AVERAGED a half-holiday every day, yet the country has had plenty of coal! The high price of coal is not because of scarcity, but because the barons monopolize the market. Under Socialism the miners will not work more than four hours per day, but they will have the full value of their labor as a reward—which will give them abundance.

2. The idea that a half-holiday each day implies "lying down half of the time" would be very amusing to me if it were not so very pathetic. Drudgery and lying down to rest in order to be able to drudge more are the chief occupations of the masses now. But under Socialism the people will find other use for the half-holiday.

What a glorious chance to read the literary treasures of the ages, to study philosophy, science, art and music, to cultivate flowers and shrubs, to work out some favorite plan, to visit one's family, or take them walking or riding through the woods and fields, to hold fellowship with kindred hearts and minds, to attend lectures, concerts, plays—TO LIVE.

Life is not for drudging and sleeping, but for living,—and no wage-worker of today has yet had a chance to learn what that means.

Yes, we must have "better houses, better sanitary conditions and MORE ROOM,"—and then WE MUST HAVE TIME to enjoy them, to cultivate our minds and hearts. Under Socialism we shall have both time and means.

3. "You Socialists are always advocating the cutting down of the production of wealth."

I have been a Socialist for years, have talked with hundreds of Socialists, heard scores of speeches and read many papers and books, and I never before heard that Socialists ever advocated cutting down production. On the other hand they invariably say that production shall not be limited while the people want—as is the case now; but that production shall go on unhindered until every man, woman and child is well-fed, well-clad, well-housed and fully provided with all the comforts and OPPORTUNITIES of life. The work-day will not be shortened until it is found possible to supply all rational wants with less labor than we do now. But under a sane system we could have all we want with comparatively little work.

The Socialists have decreed that both want and slavery shall cease.

4. Brother P's dissatisfaction with our prison-labor laws is fully justified. Nothing more clearly illustrates the hopeless folly of the competitive system than the problem of prison-labor.

Under this system, if the prisoners work it throws "free" laborers out of a job and reduces their families to starvation. If the prisoners do not work the "free" laborers must support them in idleness while they become insane for lack of wholesome thought and action. Either is impossible in a civilized land.

But under Socialism the prisoners' work would produce more wealth for the people to enjoy, lessen the hours of labor for free men and cause no man to lose his job. Which plan is preferable?

E. E. C.

The extra copies of the Saloon number are all gone and many orders unfilled. We propose to reprint the temperance matter in a four page paper the regular size of the Christian Socialist pages It will include Miss Willard's cut and speech, the long article on Socialism and the Saloon, the big tree cut and other interesting matter. If you want a bundle, order now so we will know how many to print. One cent each. Order now. 500 or more one-half cent each.

Socialism stands for freedom of conscience, therefore it cannot oppose religion.—Social Dem. Herald.

Revolution is evolution bursting into bloom.

McClure's Magazine for February has an article by Lincoln Steffens which everybody should read—"Rhode Island— A State for Sale." It shows the most appalling corruption and tyranny under "a business administration" in that State, which is similar to what is going on in all the states. There are other striking writings in the same number.

WORDS OF JESUS

BY EDWARD ELLIS CARR

III

AN INFALLIBLE PROMISE

"Seek ye first the kingdom of God, and His righteousness, and all these things (meat, drink, raiment, &c.) shall be added unto you."—Matth. 6-33.

This promise is absolutely false, if "the kingdom of God" in the text means what the conventional interpreter says, for not one of us has escaped the unpleasant knowledge of the want or pauperism of some of the truest saints that God ever possessed on the earth. And if the promise includes semi-starvation or pauperism in its fulfillment, it is a devil's jest. Any one would prefer death to that.

Jesus had been comparing the restful, happy, plenteous life of the lilies and the birds with the "anxious suspense," toil and poverty of the people, and he meant that when the kingdom of heaven should be established among men human life would be as restful, bountiful and free.

The word "kingdom" occurs many times in the New Testament in a variety of connections, yet the Greek is always the same —*Basileia*—and means kingdom, government, regime. It is derived from *Basileus*, meaning foundation of power, authority, government, king.

I will only mention a few uses of the word "kingdom" to illustrate the difference in their meanings.

1. **EXPERIENCE.** "The kingdom of heaven is WITHIN you"—"The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit."

(There is no dispute between the above passage and our text, because they represent two different uses of the word "kingdom" and refer to different things.)

2. **THE FELLOWSHIP**, a mystic, spiritual, invisible, non-sectarian, inter-national brotherhood in the twice-born Family of God, in conscious, loving communion with Him and in special recognition of His will as law, militant on earth, triumphant in heaven.

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." "Unto you it is given to know the mysteries of the kingdom, but unto them it is not given." "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." "Ye should walk worthy of God, who hath called you into His own kingdom and glory."

I take the position squarely that our text will not bear either of the above interpretations on peril of being proved untrue.

So far from the meekness, gentleness, unselfishness and uprightness of the spiritual kingdom being an insurance against financial failure and want under the Competitive System, such characteristics make financial failure certain. The lamb cannot live with hungry wolves. In order to succeed in modern business a man must relentlessly beat the others at their own game. Otherwise he will remain a mere drudge through his earlier manhood and suffer want in his old age. He will never receive office, honor nor competency. He will be the constant prey of less scrupulous, more selfish men. He can never hope by the divine principles and spirit of the kingdom to "get on in the world." These things are too self-evident to need elaboration. "Business is business," and "The Golden Rule" applied to business and politics, "is an iridescent dream," as all business-men and politicians agree.

The text means something else.

3. **GOVERNMENT.** "Kingdom divided against kingdom." "The kingdoms of the world shall become the kingdoms of the Lord." "The king shall reign in righteousness." "Seek ye first the kingdom of God," etc. Temporal kingdom is the primary meaning of the word.

There were no republics in Christ's time. By "kingdom" the people understood him to mean government. "Seek ye first the GOVERNMENT of God and all these things shall be added unto you."

I have four reasons for believing that the text refers to external government and not to spiritual experience or fellowship.

(1.) The Old Testament is full of promises with reference to righteous, peaceful, prosperous ADMINISTRATION OF PUBLIC AFFAIRS. The laws of the older Jewish regime were the most rational and just that any people ever enjoyed. They incorporated the best ideas of Single Tax possible for the time, and often approached the higher ideas of Socialism. Space does not permit me to cite instances, but the Old Testament is in your hands, and the "Bible and Land," by Rev. James Converse, (may be obtained at this office for 50c) and the "Bible and Socialism," by Rev. G. W. Woodbey, (at this office for 20c) will help you. Besides there are many other more elaborate works upon the subject. A study of the Jewish land laws would bring a revelation to most men.

(2.) The Jews expected (justly expected) from the ancient prophecies that the Messiah would establish a glorious, righteous, prosperous, temporal government. They were wrong in ignoring its spiritual and moral foundations and in allowing their hatred and envy of Rome to mis-shape their ideas of it.

(3) The friends and foes of Christ, who heard him preach, understood that he was to "Restore the kingdom (government) to Isreal." He was repeatedly accused of sedition and was finally executed under that charge. There is no doubt that Jesus meant his message to result in the complete revolution of human governments and the establishment of true economic and spiritual brotherhoods in their places. Some think that during the first half of his ministry he hoped to succeed in his day; but later he saw that it world require much more education than would be possible during his time.

"But," I hear the reader say, "did not Jesus distinctly state to Pilate: 'My kingdom is not of this world—else would my servants fight.'"

Yes; but when one undertakes to find the meaning of the word "world" he discovers that no dogmatic, hard-and-fast interpretation will stand. *Kosmos* means order, arrangement, decoration, (may apply to pomp and pride of life.) It refers to the plan, the natural or human administration of things, and is applied to the planet itself only by accommodation. Christ's kingdom WAS to be established ON this planet, but not on the same PLAN as the other kingdoms. "My kingdom is not of (the manner of) this (Roman) world (system) else would my servants fight." His kingdom was "not from hence." It could not be established by violence, like the Roman. Pilate had nothing to fear. The charges of sedition and insurrection were false. His plan was entirely different.

(4.) The only way to make the divine principles of Christ's Gospel practical in the affairs of men is to incorporate them into GOVERNMENT on the Co-operative plan. The early Christians could not control the Roman "world" so they made one of their own in which "THEY HAD ALL THINGS COMMON," and the promise of our text was fulfilled. The "kingdom" took care of its own by co-operation in labor and equality in distribution. So will the Socialist government.

No man can rationally dispute Arch-bishop Davidson, the Primate of the Church of England, when he says: "If a serious attempt were ever made to apply the Sermon on the Mount to the affairs of business and politics, modern institutions would be wholly overthrown." Never-the-less, let the divine Sermon stand though all our "Statesmen" and "Captains of Industry," with their schemes of wholesale robbery, fall into oblivion.

The man who does not desire the kingdom of God to be established in the business and politics of the world is no Christian; the man who does must "seek first" (before riches, honor or any earthly good) this most desirable result or prove himself untrue to himself, to humanity and to God.

Seek ye first (not merely good men in office, but) A GODLY GOVERNMENT, that is, one in harmony with love, justice and mercy, (impossible under the brutal Competitive System) and all other things—food, clothes, homes, schools, public improvements and unlimited opportunity—shall be added unto you. Want and slavery will be unknown. Joy, peace, plenty, culture will be universal.

THE PROMISE IS INFALLIBLE, if so interpreted; if not, who in face of the facts can say it is true?

Farm Homes and Exceptional Investments
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Easy Terms. - *Rare Bargains.*

Hughes & Donaldson,

Webster City, Iowa.

KING SOCIALISM

BY RALPH KORNGOLD

Through whirl and buzz, through noise of pounding
hammers, clang of steel,—
Through the shrill yell of fiercely blowing whistles,—
A note, like a golden flag, is suddenly unfurled!

Hear! hear! it is as glad bells ringing,
Sending spirits of music wandering through the air,
Proclaiming—"I am Come!"

It wakes within the mind a longing thought
Of woods, of freedom, beauties of the earth,—
All things we miss. . . .

It stirs within our hearts a painful melancholy;
It darts before our eyes—hope-giving flash
On the black foil of present circumstance.

It is the trumpet of King Socialism,
His golden trumpet sending forth the sound,
That it should be a warning messenger.
Socialism the Great!
God-inspired King!
King most humane! . . .
The only ruler fit to rule!

King Socialism comes,—all hearts awake!
You weary toiler, straighten up your back;
Hollow-cheeked maiden, see, the window pane
Is red with dawning glory: he the Knight
Has come to free you from all slavery.

The night is over,—glory to the day!
The world is given to you, go enjoy it!

And you—O sweat-shop children! out, out, come out!
Taste the sweet air and know what sunshine is:
Be children for the first time in your lives.

The King has come, the God-sent King;
Long has he fought through many generations;
Now Ignorance and Greed lie slain outside,—
He hath delivered us.

Socialism the Great!
God-inspired King!
King most humane! . . .
The only ruler fit to rule.
Long live the King!
Long live the King!

Danville, Illinois.

THE LABOR SITUATION

As It Exists at Present in the Packing Plants Owned or Controlled by The Beef Trust

BY M. DONNELLY, PRESIDENT OF AMALGAMATED MEAT CUTTERS AND BUTCHER WORKMEN OF NORTH AMERICA

I have refrained from entering into public print relative to conditions of workers in all Beef Trust plants since the strike. The leader of a lost strike is usually severely criticised, and being possessed of average patience, I have patiently awaited a change in public opinion. The strike having left nearly all the plants in a disorganized and unsanitary condition, statements of public officials and the Beef Trust officials to the contrary notwithstanding, I consider it fair to all parties that ample time be given the Beef Trust to reorganize and overhaul their plants before stating publicly what results the strike had upon the employees.

The following is a copy of the agreement entered into between Mr. J. O. Armour and Mr. Thomas Connors, representing all packing companies, and Mr. M. Donnelly and Mr. C. E. Schmidt, representing the strikers.

The strike of the Packing House employes, members of the A. M. C. and B. W. of N. A. and Allied Trades, has been adjusted on the following conditions:

Unions to call the strike off.
Packers to take men back fast as needed.
Rate of wages of skilled men to remain as before the strike.
The above to cover all points affected by the strike.

All the meetings of the organizations were well attended immediately after the strike, but many of those taking active part were soon discharged. This brought about a lack of interest, consequently a seeming weakness among the men which the Beef Trust took advantage of and have reduced the wages of skilled men which is a violation of the agreement. They are being driven to perform more work than the average man is able to perform, besides being obliged very frequently to work many minutes after quitting time without being paid, which in Stock Yards parlance is called, "working for the church." Foremen, superintendents and assistants never cease casting reflections on the Union, and very often sarcastically will say: "Well, I am Business Agent now, if things don't suit you, fill your coat and get out."

The worker through subtle influence of paid hirelings of the Beef Trust have been lead to believe that I had become rich through calling off the strike, or in other words had become a traitor to the cause and sold them out. The weapons used by the Beef Trust, to carry out their plans of complete annihilation of labor organization in the Packing House, are innumerable, but like all other soulless corporations, the one which apparently brings best results—no matter what it may be or whom it hurts—is the one which is always pushed to the front. All the weapons used to stampede the workers from the organization before the strike acted in the opposite direction, but after the strike was declared off by a referendum vote of the workers themselves, paid hirelings of the Beef Trust, seemingly acting under instructions, circulated the story among the employees that the writer was building a magnificent home on one of the boulevards with money secured for influencing the strike to be declared off.

I am prepared to prove that I was offered a large sum of money and a monthly salary as a bribe by a party representing a Packing Company, some time ago. The words used as near as I can recollect in replying to the gentleman who brought the offer to my home were these, "They could not make me a present of a mansion on Michigan avenue to live in, nor has all the banks in Chicago sufficient money to get me to turn traitor to my fellow workmen."

I hereby challenge any living human being to prove that I ever took one dollar from any source or party at any time in my life, other than that which I honestly earned either as working at my trade as a butcher, or for my services as an official of the organization. I own no real estate, have no bank account and less than five hundred dollars worth of personal property, and as I cannot live contentedly while the children of those whom I daily associate with are in want, for that reason I have been giving away to my unfortunate brothers more than half my monthly salary.

Organized labor stands for the preservation of human rights and liberty. The slander of the Trusts may retard its progress but labor will arise in its might and will crush the bribe offerer as well as the bribe taker. The bribe is one of the weapons which capitalists always employ to destroy organized labor. When unable to get their bribes accepted, they resort to slander.

THE NEW NATIONAL SECRETARY

On February 1, J. Mahlon Barnes of Philadelphia, Pa., will, as National Secretary, assume charge of the national headquarters of the Socialist party at Chicago for the ensuing year. Comrade Barnes is a cigarmaker and has been an active Socialist for fifteen years, having joined the Socialist Labor Party in January 1890. He actively joined in the revolt against DeLeonism which took place in 1899, was a delegate to the Rochester Convention of the Anti-DeLeon S. L. P., in 1900, at which time he was chosen a member of the committee selected to negotiate unity with the Social Democratic party. He was one of the Pennsylvania delegates to the Chicago Convention of 1904, and acted as a member of the committee on constitution. He was secretary of the Pennsylvania state committee from 1899 to 1902 inclusive, and has been national committeeman from that state for three years. He was also secretary of the Philadelphia Campaign Committee for six years ending 1902, and was candidate for governor, lieutenant-governor and auditor-general on the Socialist ticket at different periods within the last ten years.

Barnes is prominently identified with the Trades Union movement, and has been a delegate from the International Cigarmakers' Union to the American Federation of Labor Conventions since 1901, a position he also held from 1892-6.

The Socialist Press can assist in the transfer of the national office to the new National Secretary by publishing conspicuously for several weeks notice to the effect that all communications intended for the national party and headquarters should be addressed hereafter to J. MAHLON BARNES, NATIONAL SECRETARY, 269 Dearborn street.

WILLIAM MAILLY, National Secretary.

Five Subscription Cards to the Christian Socialist for $2.00. Do not send stamps.

THE RUSSIAN SITUATION

In St. Petersburg and Moscow the revolution seems for the time held in obeyance by large bodies of troops stationed there; but in other parts of the empire the people continue their demonstrations against the government. At Warsaw the troops have slaughtered many people and attacked and wounded members of the British embassy, which calls for immediate action by the British government.

The Russian government is quite bitter against England, even going so far as to accuse her agents of fomenting the general strikes—a thing most preposterous. Yet it will answer as a means to distract the attention of many thoughtless "patriots" from the real cause of these disturbances; and it is possible that the Russian government may desire a short war with England as an excuse for making a humiliating peace with Japan and with the hope of turning the rage of the discontented peasants and workmen from the Russian despotism toward the long hated English. Such "wars of distraction" have been made use of by other governments hard pressed by internal troubles, but the plan is not always successful.

THE HOLY SYNOD SPEAKS.

As was to be expected in the light of ecclesiastical history, the Holy Synod of the Greek Church, the State Church of Russia, has taken the side of the oppressors against the people and has issued the following proclamation to the orthodox with reference to recent events:

"At the moment when all should have stood united for the protection of the fatherland strikes broke out in the capital and in other towns. Incited by enemies at home and abroad, tens of thousands of the orthodox gave up work, determined forcibly to obtain rights which they alleged had been trampled under foot.

"Many peaceful citizens were deprived of bread, and many of their comrades uselessly forfeited their lives. Those who led them astray had in their midst a criminal priest, who impudently disdained his sacred vow and is now before the ecclesiastical court. He was not ashamed to give into the hands of the workmen he had deceived the holy cross and pictures and the church banners which he had forcibly taken from a chapel in order, under the protection of the sacred relics so dear to the faithful, to lead many to disturbances, and some even to death.

The most grievous fact is that the disturbances were caused and brought about by Russia's enemies, and that considerable sums of money were received to create civil war, and, by drawing men from their work, to prevent the due dispatch of land and sea forces to the far east and supplying the active-army with all its needs. Russia's enemies are striving to shake down her pillars of orthodoxy and autocracy, without which Russia would come to ruin.

"What a grief it is that orthodox people should rise against the lawful power and against one another while their brothers are fighting in the far east, and the emperor and empress are endeavoring to alleviate the sufferings of the wounded." The circular concludes with adjuring the people to render obedience to the emperor and the authorities. "Let the clergy," it says "admonish their flocks to keep the peace. Let those in power seek the truth and defend the oppressed. Let the rich do good, and let the workers obey God's commands and beware of false counselors, who are in the pay of the enemy and desirous of bringing Russia to ruin."

The repeated appeal to prejudice against England in the above is ingeniously intended to mislead the people, and the concern of the Holy Synod for the success of the war for spoils in Manachuria is a sad commentary on the unchristian state of the Greek church. What the Holy Synod lacks of faith in God and the people is supplied (to its own satisfaction) by faith in the infamous "autocracy, without which Russia would come to ruin."

Alas! for the blindness of the leaders of the Russian church! They have led the people into the foul ditch of slavery and bestiality and are determined to keep them there. If they only had the wisdom to take sides with the people in their struggle for freedom and prosperity the church would arise from the revolution glorious, beloved, mighty. Otherwise it will go down sooner or later with the despotic government and a new, truer, freer, better church will arise upon her ruins. The church that opposes human liberty and progress ought to perish and surely will in God's good time.

No thoughtful person was deceived by the mock interviews between the Czar and the the delegates from the workingmen, whom he scolded and flattered like and old woman. They were not representatives of the strikers, nor unions, nor the working classes, but men selected by their employers to make a false show of submission in the name of the outraged workmen. If the Czar had wished to meet the delegates of the people he had the chance on January 22—the Bloody Sunday. He refused that chance and answered the people's prayers with bullets and bayonets. As a result he has lost the love and confidence of the people and will sooner or later lose his throne.

Meanwhile from Caucasia, the Crimea, Poland and the Russian interior comes news of constant strikes on the part of the people and slaughter on the part of the government. If the insurrection is repressed for the present it will be impossible to keep it down, for the story of the useless slaughter and cruelty of the government at many places will spread rapidly all through the country and will be used to inflame the people and arouse them sooner or later to a general and irresistible revolution. The wrongs of the Russian people are too numerous, too terrible, too general and too old to be set aside by a few condescending flatteries and weak promises from the Throne.

E. E. C.

A FINE NEW PAPER

"The Socialist," Dr. Herman F. Titus' able paper, will be moved immediately from Seattle, Wash., to Toledo, Ohio, and William Mailly has resigned the office of National Secretary to become its Manager and Assistant Editor. Titus and Mailly should make a great team. They promise a new standard of literary and typographical merit for a Socialist paper, and of course, with such editors, it will be "scientific," "revolutionary," and all that. They also promise some interesting, startling and fearless discussions of party affairs. $1.00 per year, weekly. Address "The Socialist," Drawer A, Toledo, Ohio.

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We printed 3,000 extras of the Saloon number, but they are all gone now and many orders unfilled. Therefore we will reprint the matter pertaining to the saloon in a neat 4-page paper (pages same size as the Christian Socialist) which will sell at one cent each in bundles of ten or more. Scores have said this is the best matter on the Saloon and Socialism they ever saw. This paper will contain Miss Willard's picture and speech. Mr. Carr's elaborate article on "Socialism and the Saloon," the big tree cartoon and other interesting matter. Order now, so we will know how many to print.

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Government and Co-operation are in all things and eternally the Laws of Life. Anarchy and Competition, eternally, and in all things, the Laws of death.—John Ruskin.

Under Socialism men will be masters of the wealth they produce. Now they are mastered by it.

If a person could be persuaded of this principle as he ought,—that we are all originally descended from God,—I conceive he never would think of himself meanly or ignobly.—Epictetus.

Don't try to push someone else down hill for fear of falling yourself.

Every Christian, who understands and earnestly accepts the teachings of his Master, is at heart a Socialist; and every Socialist . . . bears within himself an unconscious Christianity.—Laveleye.

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